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The Bombay Guardian.

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WEEKLY REVIEW.

—JOHN BRIGHT'S papers, which are described as very voluminous, will not be published during the life-time of the Queen or of Mr. Gladstone.

—DR. CHALMERS has a worthy daughter living in Edinburgh. Miss Helen Chalmers has, for some time past, lived in one of the lowest alleys in the town, having taken and furnished several rooms. Every night she goes out into the dark lanes of the city with a lantern, and never returns without one or more girls or women whom she has rescued from the streets. She is greatly beloved by the poor people of the neighbourhood.

—VIZETELLY, the notorious publisher of translations of lascivious French novels has had his recognizances estreated (£200) and has been sentenced to three months imprisonment, for re-publishing books for which he had been previously fined, with a slight revision.

—THE *Rast-Goftar*, one of the leading Bombay Native newspapers, after expressing satisfaction at the order of the Bombay Commissioner of Police warning Bombay book-sellers against offering for sale translations of obscene French novels, draws attention to similar publications in Gujerathi and Marathi, that are "freely circulated in Bombay, Poona, Ahmedabad, and other large towns in the mofussil, poisoning knowledge at its very source." But it is not only in large towns that this poison is being circulated. A short time ago we received from the Head-Master of the C.M.S. school at Camp Malegaon, a vile Marathi publication which he had taken from the hands of a school-boy. He says in the accompanying letter, "I wonder how it is that the Government cannot, or does not, take any steps to bring the law into force as regards such publications." He states that there are other and similar publications in circulation amongst Native lads. Besides the moral and spiritual degradation resulting from the persual of such books, there is nothing that can injure the foundation of physical health more than these obscene publications. Nervous prostration, fever, and general bodily weakness are all caused by the mental malaria which exhales from their pages.

—LAURA BRIDGMAN, one of the wonders of a past generation, has just died at her home in America in her sixtieth year. In the third year of her age she was brought to the brink of the grave by a serious illness. When she recovered she was found to be blind, dumb, deaf, without sense of smell and with a blunted sense of taste. Her training and education was thus a great problem. She was taken in hand, however, by Dr. Howe of the Perkin's Institution and Massachusetts Asylum for the Blind at Boston, who by a long and patient course of training developed her latent intellectual faculties, taught her to sew, to talk with her fingers and to write upon paper with raised lines. One of the touching incidents of the Irish famine of 1845, as related by Elihu Burritt in his "Sparks from the Anvil," was the story of "Laura Bridgman and her barrel of flour." Supplies were being sent to the starving Irish from Boston, and the sympathies of this poor afflicted girl were so drawn out that she contributed the money for a barrel of flour out of her own scanty pocket money.

—MR. MARTIN WOOD, a former editor of the *Times of India*, when that paper was characterised by a high moral tone, has written a letter pointing out the increase of military expenditure in India, from 15½ million pounds in 1874-5 to over 19 millions in the current year. He also alludes to the immense cost of the military railways (12 millions), with not nearly enough traffic to meet the interest and working charges. He also calls attention to the palatial barracks erected during the past twenty years in every part of India, costing ten or twelve millions. The cost of an "armed peace" in India during the past twenty years has been considerably more than £350,000,000. This, together with the immense sums paid for the Afghan and Burmese Wars, has come entirely out of India's pockets and from the proceeds of the nefarious Chinese Opium traffic, and altogether forms an amount which, if spent upon irrigation, would have turned the greater part of India into a "watered garden," sufficient, with an adequate amount of labour expended on the land, to have supplied half the world with food.

—AN insidious method of fostering the spirit of militarism among the thoughtless and impressible young, under the guise of religion, has in recent years come into operation in Scotland. An organization exists there (with a few branches in England) called "The Boys' Brigade." The lads are provided with a military cap and belt and a wooden gun. A form of prayer is gone through at the commencement of each drill, and "religious" addresses are occasionally given to the children. The *Scottish Leader*, perceiving the tendency of the movement, denounces it in these terms—

> To speak plainly, there are few more revolting or pernicious institutions than this Boys' Brigade. Revolting, because it represents an hypocrisy which, whether conscious or not, is one of the most disgustful of all present social phenomena. And for the ill effects of it one has only to read the speech which Major-General Anderson delivered to the boys. If they enlisted as soldiers, he told them, they would be well fed and clothed, and would see the world at their country's expense. Then followed an appeal to Napoleon—Napoleon the Treacherous, as he has been called by one civilized enough to discern and dislike murder in the wholesale.

The *Scottish Leader* is one of the principal Edinburgh dailies, and a secular paper. The editor of the Glasgow *Reaper*, a very outspoken evangelical periodical, writing on this subject, says,

> Are those gentlemen who seem to favour the idea of making this organization a nursery for the army, aware of the awful sin and temptation of the barrack-room? And are they prepared, with that knowledge, to encourage attempts to lead the lads under their care into an ordeal out of which comparatively few pass unscathed?

—LORD WOLSELEY in the *Fortnightly Review* is again advocating with all his might the conscription system for England. He wishes to see every man trained to arms, and further than that, wishes to see every one who has not been a soldier precluded from serving on the railways, or in the police, or in customs duties! He traces the idea of conscription to the French Revolution, and asserts that every "great" nation of Europe, except England, has adopted the principles of the French Revolution in this matter. Lord Wolseley makes the astounding declaration that in France the army is the great training school of the nation in virtue! Lord Wolseley cannot be so ignorant as not to know that it was in the French Army that the atrocious system of licensed sin had its rise, and that one of the principal causes of the signal defeat of the French in the Franco-German war was because the French army was rotten through and through with disease caused a by immorality. Lord Wolseley further states that armies train men in honesty! It was only a few months ago that he was saying that honesty in matters of war, was simply ridiculous, and that the sentiment was only for children's copy books and Sunday-schools. The most charitable conclusion we can arrive at is that Lord Wolseley's preposterous and blasphemous statements are the result of his mind having lost its balance. From a life-long and intimate acquaintance with the working classes in England, we are convinced that an attempt to enforce the conscription there as it is enforced in continental Europe, would endanger the monarchy. English working men do not exist for the purpose of being the puppets of military adventurers.

—THE London *Times* in a late issue, has a leader on the danger of sending English boys to Continental schools, and says that they "generally return with their moral tone lowered." A correspondent informs us on this subject of a case in point where a lad at great sacrifice to his parents (who were tradespeople) was sent to one of the great Continental schools for several years and returned completely ruined mentally and morally, and instead of taking a prominent place in a merchant's office, as had been hoped, was obliged to take a situation as errand-boy and porter.

—MISS ISABELLA LEONARD, who is widely known in India through her labours as an

evangelist, is now in England addressing meetings on the higher Christian life. Mrs. A. R. Johnson, of Lucknow, writes to the *Christian Standard* (Philadelphia) concerning her—"Since Miss Isabella Leonard has been here in India, going about as an apostle of holiness, many of us have been stirred up to renewed zeal in the cause and doctrine. Her one object in life is the promotion of holiness. She travelled the length and breadth of India—in heat and cold, day and night. She seldom travelled any way but third-class, with the Native women. In her dress and manner and conversation she is consistent with the cause she wished to promote. Very many have been lifted up into a higher life by her words and sermons and prayers and books. She has a clear-cut experience of the blessing of holiness, and a logical and practical knowledge ot holiness as a Bible doctrine. She attended our annual conferences, our district conferences and camp-meetings, as well as our Desehra meetings held here in Lucknow. The Native church has been wonderfully helped to understand that the blood of Christ cleanseth from all sin."

—*Word and Work* (London), points out that Moravian missionaries have long been doing a work similar to, and not less valuable than that of Father Damien. In 1818, a Moravian hospital for lepers was started amongst the Hottentots, and has been kept up ever since, the missionaries residing amongst the patients. The Robben Island asylum with its hundreds of sufferers, was soon after started by the Moravian Missionary Society, and still exists in full work, the missionaries of course living with the lepers. In 1867 an asylum for lepers was started in Jerusalem by the same Society, and has since been much enlarged, four missionaries having devoted their lives to the work.

—*Native Opinion*, (Marathi paper) in a long leading article in the issue of June 16th, after an energetic defence of Hinduism, calls upon missionaries to give up preaching the Gospel because "the very idea of conversion is repugnant to the Hindu religion," and urges upon Missionaries that "they should direct their efforts mainly to the education of the people and in this direction they will meet, as they have already met, with signal success and earn the everlasting gratitude of the country." The Gospel is evidently dangerous to Hinduism in the editor's eyes, whilst secular education is not.

—One of the most disgraceful of the various slanders propagated by the opponents of Hugh Price Hughes in his late crusade on missions is the one which taunts him with living a life of luxury, whilst asking missionaries to live simply and plainly. Answering one who brought this charge against him, Mr. Hughes says, "As he sneeringly observes that the *via media* is not practised in the West Central Mission, it is necessary to ask in plain English what he means. Does he mean that the West Central missionaries are luxuriously paid? Then let him know that the youngest and most obscure married minister in India receives, in gold, a larger stipend than the superintendent of the West Central Mission [H. P. Hughes]; and relatively to the value of gold and the cost of living each of these young missionaries has an income at least twice as large." A correspondent who saw Mr. Hughes in his home not long ago, tells us that it is very simply and plainly furnished.

—The letter from a well-known Native gentleman which appears in our "Correspondence" column, signed "Social Purity" refers to a subject of great gravity. No sober-minded inhabitant of Bombay who understands the principles of good Government can be unconcerned at the impunity with which houses of ill-fame have been allowed of late to be established in some main thoroughfares of the city. Such houses are veritable plague spots in a community, suggesting and inciting to vice, intensifying that corruption which is a prolific source of crime, and tending to destroy those family relationships which are at the foundation of social order. Sober-minded persons also remember that moral plagues are not stationary. If they are not checked by good government, they expand. Corruption adds to itself corruption, deeply and yet more deeply undermining social order. All the forces of law and administration should therefore be against social vice. If it cannot be extirpated, it can be so discouraged and repressed by wise administration as to make it hide itself in obscurity, where its evil to the community is minimised. We suggest to the Governor and his Council to initiate a new policy without delay which shall make the attitude of the law and administration towards social vice, in harmony with thoughtful and enlightened statesmanship. The law's administrators should act upon a vigilant repressive policy, while the law itself should be strengthened by making the owners of houses of ill-fame who knowingly let their property for immoral purposes, liable to the same penalties as the tenants. This principle of making the wealthy accomplices, the landlords, amenable to the law would greatly help to lessen the evil. A precedent for such action is found in the English Criminal Law Amendment Act. We hope that Lord Reay will initiate such action as will make continued protests and agitation unnecessary.

—The parish of St. John's, Birmingham, has just elected a new pastor by household suffrage. The Rev. C. J. Sneath, a High Churchman, and advocate of moderate drinking, was supported by the brewers and publicans, whilst the Rev. J. O. West, an evangelical clergyman and a total abstainer, was vigorously supported by the temperance party. The result of the polls decided in the victory of the latter by a majority of 6,072 votes against Mr. Sneath's 5,038.

—Mr. Joseph Thompson, the African traveller, has lately been travelling in Morocco, and sums up his experiences of Islam as follows,

> Mahommedanism had in Morocco proved itself to have that amount of good in it which could raise a degraded people to a considerable level of civilisation, and give the main impetus which made their arms all-conquering. Further than that it could not go. With the dying-out of the first intense missionary enthusiasm came the dissociation of religion and morality—the petrification of the one and the rapid decadence of the other. The results of these two processes are seen in Morocco in their most advanced stage. Here we are confronted with the astounding fact that the most religious people on the face of the earth is at the same time almost the most immoral, and find that the force which made the empire great in the world, has become the agent which will prove its destruction.

—Mr. Nairn is a companion to Mr. E. F. Baldwin in his missionary tours in Morocco on the lines of Matt. x., going in native costume, without purse or scrip. He writes to the *Reaper* as follows—"I think we should not make too much of mere method. The great matter is by any means to have the Gospel preached. Paul rejoiced that Christ was preached whether of contention or of love. I will rejoice whether He is preached by those who carry a purse or by those who go without one, only this I firmly assert that no path can be so free as the one we took. We had no care for anything, and this, I believe, is far from being the experience of those who travel with baggage, and animals, and Government protection." After referring to the call that comes to us from the dire needs of the perishing millions of heathendom, and the mighty constraints of the love of Christ, to cease wasting time on theories, and haste to the rescue, he adds—"I am here to be used of God, and I have confidence that He will guide me aright. So far as He has taught me, the lines laid down in Matt. x. are the wisest and simplest, and I will follow them till something better is reached."

—The custom of taking sleeping-draughts is a most deleterious one. The soothing sensation of these drugs is caused by the deadening, and not the strengthening, of the nerves. The nerves are therefore left in a more prostrate condition after the effect of the draught has passed off than they were before, and the ultimate result of all sleeping drugs is the complete shattering of the nervous system. Persons suffering from sleeplessness should find out the cause, and remove that. The *Eastern Courier* quotes a well known doctor with regard to one of these causes, and says that, in some cases, a *moderate* quantity of food should be taken before retiring to rest. Many persons take no food between six or seven in the evening and seven or eight in the morning. The doctor says on this point, "An interval of twelve hours or more thus elapses without food; and for persons whose nutrition is at fault, this is altogether too long a period of fasting. That such an interval without food is permitted, explains many a restless night, and much of the head and back ache, and the languid, half-rested condition on rising, which are accompanied by no appetite for breakfast. This meal itself often dissipates these sensations. It is therefore desirable, if not essential when nutriment is required, that the last thing before going to bed should be the taking of food. Sleeplessness is often caused by starvation, and a tumbler of milk, if drunk in the middle of the night, will often send people to sleep when hypnotics would fail of their purpose."

—The notorious Sir Lepel Griffin has contrived to thrust himself again before the British public by reading a paper at the Colonial Institute, London, in which he says, "the only danger to the permanence of British rule in India is the cowardly tolerance by Government of treason in the country." A far greater danger is in entrusting the administration of this country to persons of the outrageous character of Sir Lepel Griffin.

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BISHOP TAYLOR IN HIS OWN PARISH.

Bishop Taylor gives some interesting items concerning his return to Africa, in the current number of the *African News*. He anchored off Greenville, Sinoe Country, on Jan. 16th, just in time to be present at the final sittings of the African Conference, over which he had hoped to preside. But he was six days longer on this voyage than on any previous one.

With his usual promptitude he went straight to work. The first thing to be done after winding up the Conference was to find a suitable location for a cattle-breeding station, for some valuable "high-bred, English roan short-horned cattle" which he was bringing out from England as an experiment at his own expense, so that a stock could be raised to supply the mission stations with some good cattle for milk and meat, and oxen for ploughing, as he had already done in Angola.

"On Saturday morning, the 19th (says the Bishop) the Rev. Henly Wright, a missionary who had accompanied me from New York, and who is our cattle king, and your humble servant went up the Sinoe river to select our mission cattle ranch. The Sinoe is a beautiful, placid stream nearly as large as the Hudson. We ascended about twenty miles to the falls, and spent an hour or two at a native town on the east bank. The chief and principal men were away at work on their farms, remote from their village, as usual. Messengers went to inform them that God-men had come to see them. Meanwhile, Brother Wright walked to and fro and satisfied himself that the tall, dense forests of that region did not admit sufficient sunlight and circulation of air for the good health of the cattle; so we came away without seeing the chief.

"As we glided down the stream a company of heathen women came rushing to the east bank, shouting to us to come ashore, having heard we were looking for a place for a mission; but as we passed on without stopping, they jumped straight up and down, violently beating their breasts, screaming and wailing most piteously. When the sight of the poor creatures faded away in the distance their cries still shot through our heads, and echoed in the empire of our hearts. Oh, my soul, what a pitiable sight! These people have been waiting through the centuries for the coming of most needed help, and to-day a ray of hope flitted across the disk of their dim vision, and suddenly went out and left them in the dark again.

"WE LEFT THE SCREAMING WOMEN

jumping up and down in despair on the bank, and pulled for "Jacktown," on the east side, about five miles below the falls, and fifteen from its flow, into the Atlantic Ocean. Jacktown belongs to the "Jepo" tribe, under King Tyneyo.

"Bros. Bonner, Wright and myself explored the region round about, found plenty of grass, water, cleared country, sunshine and fresh breezes. So we concluded that this was the right spot for our central herd of cattle, from which to supply our stations far and near. Jacktown is the Liverpool of the tribe; there are many villages back, within a radius of three or four miles, hence an important mission field; the people are on very friendly terms with the Liberians.

"The king, chiefs and head men were away in their fields at work, putting in the rice crops. When we returned from our explorations, and said: "We make mission at Jacktown," the people became wild with delight. Not satisfied with sending messengers to call the high officials, they beat two big war drums that roused the country.

"While waiting I put in my time taking photos of heathen men, women and children, and other objects that might be interesting to my friends at home. The first chief that put in an appearance was fantastically adorned with creeping vines, with leaves and flowers suspended from his neck and shoulders, fore and aft, and musket in hand. He leaped and danced, dropped on one knee, threw his gun up and caught it as it came down, and then ran wildly about the town. Afterward he went into his house to adorn himself for presentation to the "God-men." He came forth to shake hands, with the hollow of his eyes and his cheeks painted blue, wearing an indescribable headdress, from under the front of which was a live bird, larger than a swallow, of glossy blue and green colors. Its shining wings spread out over the temples of the chief, while its neck, head and open mouth rested on his forehead.

AN IMPROVEMENT ON EUROPEAN FASHIONS

"Many ladies in civilized life delight to adorn themselves with the bright plumage of dead birds; but this wild son of the forest was adorned with a full display of the glossy plumage of a living bird in all its beatiful symmetry, and without indication of fear or discomfort.

"We made a statement of what we proposed to do, and what we expected them to do. The king and councillors retired to their council-house for a few minutes, and returned answer that they would receive us, and do whatever we wished in establishing a mission. The Liberian Government will give us a title to 200 acres of land there, for the mission, when we can get it surveyed. We gave the king a bag of rice which cost us about two dollars.

"On Monday morning, early, Brother Wright got three of our cattle aboard, and with half a dozen Kroomen at the oars pulled up the river. The cattle were lowered into the boat by means of a derrick at the German pier. How they were to be gotten out at their destination, we did not know. I remained in town to be ready to take the steamer, now overdue.

"On Brother Wright's return in the evening, I said: How did you get the cattle out of the boat?"

"'Oh,' said he, 'as soon as I loosed them they leaped out of the boat on to the bank, like dogs, and then ran back into the edge of the river and took a bath.' One of the males is numbered 79,073, another 79,075, the others near the same, so they have a long, ancestral, aristocratic line, and ought to behave well—and they do.

"When Wright arrived at Jacktown, the king danced, the people shouted and ran to and fro, the soldiers fired many rounds of musketry; a God-man had come to live with them. They did not believe he would come till they saw the cattle.

"They went to work, all hands, on Tuesday, to build for the missionary a native house for present use, till he can put up one more substantial. Brother Bonner went up with Wright and the remainder of the cattle on Tuesday. The people gave them a great feast Tuesday afternoon. I hope to be able to put in with Brother Wright a young man who is a good school teacher, and get them into efficient work as quickly as possible.

"There is one great trouble with all the native tribes that I have seen, and that is they are human beings, like the rest of mankind; in common with the others, they have become crooked, and we all need to be straightened and made upright.

"We ought to plant at least one new mission in Africa for every passing week, say fifty stations per year. It can't be done easily; but it can be done, certainly, with an adequate supply of competent missionary workers, and the funds to establish the missions on a basis of permanent self-support. Fifty new stations per year, would be a thousand in twenty years. By the will of God, I can afford to put in twenty years more into this business to accomplish such a result. Plain, practical common-sense men and women, wholly consecrated, who know how to teach school, and win souls, and who can make a garden and utilize indigenous supplies of food, find but little difficulty here in verifying the promise of God: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.'"

"But our people, like the army of Gideon, have to be

TESTED, SIFTED AND SEPARATED

at the front. If the Lord had selected Gideon's 'three hundred' at the recruiting office, and left the 31,700 in the quiet repose of their homes, it would, to human view, have saved a great deal of trouble aud expense; but, considering all the human conditions involved, the Lord did the best thing possible, and it is of no use to trouble Him with our speculations about methods more to our minds. We must be "workers together with God," to have Him in infinite wisdom and love to work together with us. In this line of work we should never yield to discouragement for a moment. All along the line of my missions in Africa, west and southwest, Satan, during my absence of ten months, has done his best to destroy the work and discourage workers. One of his tricks was to tell the people everywhere that my missions were to be taken over by the Missionary Society, and that the missionaries should receive a regular salary, and that the native people and their children should get 'plenty dash'—gifts—same as missions in former days."

After giving an account of one mission station disorganised by these reports, the Bishop with his usual brave heart goes on to say,—"Well if we

CAN'T STAND SUCH SHOCKS

as these, we can't win. But we have stood them and are rising above them, and the Lord leading us are sure of success."

"I am told by some advisers to put each station I open on a self-supporting basis before I open another. That advice embodies a sound principle which I fully approve, and if everything requisite could be bought with money and utilized at once, it would apply in this case; but the sources of our self-support in Africa are in the earth, covered in the main with dense forests, so I must help to fell the forests, break up the virgin soil, plant the crops that will yield sustentation in a few months, for all who can live on native food, and wait, five years at least, for the growth of a coffee orchard that will buy imports and meet all other expenses of absolute self-support. Then I would be at liberty to open a new station. Thus, if the Lord shall be pleased to give me

TWENTY YEARS MORE AT THE FRONT,

I can plant four stations before I die and go to heaven. On the other hand, if our patrons yield to discouragements, and wait for us to succeed without their aid, we can do nothing better than to hold the fort. I don't propose enlargement, beyond the cattle mission before referred to, till we get the fields already opened on a safe footing. We can't afford to go in debt. So if the people of God wish to utilize my long experience in this specialty of founding self-supporting missions for extending this work in Africa, they may prayerfully bear in mind that on the 2nd day of May, 1889, I will be sixty-eight years old, and may not be able to do effective work in this climate for more than ten or fifteen years yet, or twenty at most. I hope the Lord will raise up a leader much better adapted to the work than I am. But I advise my patrons to make the most they can of the bird in hand; being, too, the bird of their time. The bird in the bush may come too late for them."

A CURIOUS EXPERIMENT.

At an anniversary of the Maine Missionary Society, says H. L. Hastings, reference was made to the influence of the Gospel among the lumbermen in the wild woods of the frontier. A "moral infidel"—doubtless one brought up by pious parents, sent to church, and taught some catechism and not much Bible; and who had forsaken the Scriptures which he never understandingly believed, and a Christianity of which he had no personal experience—undertook to found a settlement of timbercutters in the Maine forests, with these two cardinal points in view: 1, He would keep out Rum, 2 He would keep out Religion. If he could do this, he believed his enterprise would succeed. The results were as might have been foreseen. The settlement did not prosper; and on starting another

colony he applied for assistance to establish a church at the beginning, offering himself to contribute largely in its aid. His testimony was that he could not keep rum out unless he let religion in to help him: and further, that while religion was excluded he could only get the worst class of men to work for him; and he consequently made up his mind that no colony or village could thrive without the Christian church, the Gospel ministry, and the weekly day of rest.

A sensible man that, for he was willing to learn by experience; though the Bible would have taught him the same thing in shorter time and for less money.

☞ THIS WAY TO PARADISE.

I would divide mankind into two classes—the friends and enemies of God. I would sort them all out on these lines, beginning with the Royal Family and the House of Lords, going down through the House of Commons, the Newspaper people, to the Stock Exchange, down to the poorest beggar in the streets, I would divide all up into two classes—the friends and enemies of my Saviour Lord. In so doing, remarks General Booth, I should be on the lines of Scripture, and within the teaching of Jesus Christ. I should be in harmony with the revelation of the Judgment Day, for is it not simply to the right or the left hand there, that we all are passing, and would not such a division of character be quite in harmony with what we know of the destinies of eternity? Whatever notions may prevail as to the character of heaven or as to the nature of hell, there are but two places. . . . . .

How did we get out of paradise? By leaving God. How can we get back to paradise but by going back to Him? Oh, you paradise-mongers. You dreamers. You people who have humanitarian wishes and schemings on your brain; how can you hope to fulfil your promises and accomplish your dreamings in any other way? And yet, do not let me utter one word that may sound satirical or unkindly towards any man who ever sheds a tear over human miseries, or has a solitary longing to benefit his suffering fellow-men. If, as a celebrated man once said, "He who makes two blades of grass to grow where only one grew before is a benefactor of his race," then, surely, your very good wishes must be commendable both to God and man. It is not what you are seeking, but the way you would have us go about securing it that I object to. You have stolen the idea of our heaven, and now you want to get men and women into it without Jesus Christ. You cannot do it. I tell you it is impossible. If you want to wipe away the tears of men, if you want to staunch the bleeding wounds of the human heart, if you want to satisfy the craving of the immortal spirit, if you want to make the world into paradise again, you can only do it by taking it back to God. The misery began with the separation; then it was that there sprang up that great gulf between man and his Maker, his joy Giver, which has gone on widening ever since. To reach the joy, the gulf must be re-crossed.

SMALL CAPITAL—LARGE RESULTS.

We have heard many tales of men who have eventually become great merchants, beginning life with half-a-crown, &c., but never anything to equal the career of the Rev. W. T. Ellis in Los Angeles Co., California. On Sept. 15th last he began "with faith in God and one cent of capital" (one cent equals two pice), a rescue work amongst outcast men. By March 15th of this year he had (1st) a good free reading room, (2nd) had supplied an average of forty poor men with shelter each night, (3rd) had printed and given away 100,000 tracts, (4th) had given away 8,000 meals and lunches, (5th) had held a Gospel meeting three or four times each day, (6th) had clothed and found work for a large number of men, and (7th) had had over 500 seeking salvation.

News of the Week.

Missionary and Church Intelligence.

—The Rev. Isaac F. Row lectured in the Grant Road Church Bombay, on Saturday last, to a considerable number of educated Natives on "The greatest event in History," the Resurrection of Jesus Christ. The Revs. J. E. Robinson, A. B. Wann and W. E. Robbins were also present. Mr. Row said that the existence of the date A. D. 1889 proved the fact that Jesus Christ lived, and the existence of Sunday (the first day of the week recognised as holy, instead of the seventh) proved the fact of His resurrection.

—The Bellasis Road Baptist Chapel, Bombay, witnessed last Sunday a sight unusual in Baptist places of worship, that of a woman preacher in the pulpit. Miss Millett gave a very good address from the words, "The Father Himself loveth you." She specially dwelt upon the plenitude of the results of the sacrifice on Calvary, and insisted upon the fact that God not only forgave but *forgot* the sins of those that placed their trust in Christ.

—Commissioner Booth-Tucker of the Salvation Army lately delivered an address at the Memorial Hall, Madras, in which he asked for a million missionaries for India. He pleaded for the setting-to-work of *all* Christians. Even children should preach the Gospel to children. All pastors should be leaders of congregations, each individual member of which should be a worker for Christ.

—At the last Calcutta Missionary Conference, the Rev. Geo. Kerry called attention to the command of Christ to pray that *reapers* might be sent into His harvest. He said that while the importance of the work of sowing might be urged in answer to recent criticism, it were well if we waited on the Lord for an influx of reapers. There was, he added, more of the attitude of expectancy to-day than twenty-five years ago, and so long as a grand reaping time was hastened on, it should be perfectly immaterial who constituted the honoured agency.

—The Rev. C. W. Townshend, superior of the Oxford Mission House at Calcutta has just joined the Romanist denomination. Several contemporaries state the fact that they are not surprised, as much of the teaching of the "mission" tends in that direction. The current number of the *Epiphany*, the organ of the Oxford Mission, says that those persons are "greatly mistaken" who suppose that the Bible is the handbook of the Christian religion.

—The advent of the Monsoon at Palamcottah lately levelled the Salvation Army Barracks to the ground. When re-building operations commenced, however, the whole of the Hindu population rose up and petitioned the Collector of the district to stop the re-building at once. The Collector, in what appears to have been a fit of moral cowardice, issued an order to suspend re-building until further instructions. Mr. Srinivasam Pillay, a Christian Native Vakil of the High Court of Madras, then offered his services and very soon had the illegal order of the Collector reversed, and the barracks are now up again, with the help of twelve palmyra trees, given by another wealthy Native Christian.

—The *Madras Standard* is agitating for the employment of Eurasians in the Christian Church on equal terms with Europeans. Why not? Timothy was a Eurasian, his father being a European Greek and his mother an Asiatic Jewess, (see Acts xvi; 1). "That which is born of flesh is flesh, and that which is born of spirit is spirit," and if a man's spiritual attainments are sufficient for any post in the Christian Church, it is an un-Christian thing to allow a slight tinge in the colour of his skin to stand in the way of his filling it. One or two of our missionary societies have lessons to learn in this matter.

—The Rev. W. S. Howland, a missionary in Ceylon, says: I have baptized an aged couple of about eighty years, giving them the names of Abraham and Sarah. The names they have borne up to this time were hardly adapted to be recognized in Christian baptism, for they might be translated 'Lord Rama' and 'She Devil.' Special interest was given to the occasion by the presence of five of their children and six grandchildren, all church members. When the oldest son became a Christian forty years ago, this father came and cursed him. The Christian teacher of the school then said to him: 'We shall see whether your curse or God's blessing is the stronger; you will yet be brought in yourself.' And now, after so many years, he comes into the church, almost a patriarch to the village, yet a child in the faith compared to his grand-children.

—Wesley Chapel, Rochdale, was filled to overflowing on the occasion of the farewell service of several "Joyful News" Evangelists about to go out as missionaries to India and other places. The Rev. Thomas Champness presided. Mr. Champness explained that no collection would be made, but that the cost of outfit, passage, &c., of the six men to be sent out amounted to £400, and that the ordinary cost of the movement now amounted to £80 a week. He read letters announcing a donation of £20 from a member of the Wesleyan Missionary Society, and £50 from a friend in South Australia. Great enthusiasm prevailed as the brethren related in glowing words the story of their conversion, and the way in which, by the great Lord of the harvest, they had been thrust out into the work. Mr. Whittom, who goes to help Rev. Henry Little in his orphanage, was introduced as a skilled mechanic, but he proved himself also a most skilful speaker. Mr. Clarke, a thorough Scotchman, cradled in Presbyterianism, told a good Methodist experience, and declared he would proclaim Jesus to the Cingalese, though his father, in wishing him goodbye, had exclaimed, "I am just burying you." Mr. Harris (also for India), who said that at one time he had sunk into infidelity, related a wonderful experience of Christ's revelation to his heart, and declared that if he considered high education and a special training essentials, he would stay at home. "But," he exclaimed "only God is essential, and I know that I have His presence." Mr. Adkin (India), who joined Mr. Champness in 1886, said that when he hesitated Mr. Champness told him, "A man who would rather stay in England ought not to go to India," but he was now perfectly satisfied as to his call, and eager to fulfil it. Mr. Garstang, who goes to join Messrs. Pilgrim and Chiswall in Africa, and Mr. Langstaff, also designated to South Africa, having spoken, Mrs. Champness spoke of the labour and joy of getting ready this party of "sons in the Gospel," and, referring to the wonderful way in which both men and money have been raised up just as required, exclaimed, "We just ask for all we want, and we have never known Him once to fail us---never!"—*Methodist Times*.

—The Committee of the Baptist Missionary Society, says the *British Weekly*, have accepted another missionary for the Congo, Mr. J. L. Forfeitt, brother to Mr. W. L. Forfeitt, of Regent's-park College, who sailed for the Congo with other missionaries on the 26th of April. Mr. Forfeitt has been for some years private secretary to Mr. Martin John Sutton, the well-known seed merchant of Reading, and is an active member of the church in King's-road, Reading. He has had a first-class business training, and while going out as a missionary, will have specially assigned to him the business part of the mission. He is the third member of King's-road Church who has volunteered for Congo Mission work, the other two being his brother, and the Rev. Philip Davies, B. A., who is son of the senior deacon. Mr. Forfeitt will probably sail with Mr. Davies in October next.

—Only the other day, says Dr. Griffith John, Corea was hermetically closed to the missionary and his message; to-day there are in that little kingdom several missionaries living and working for Christ, and a goodly number of converts have been gathered in.

—The English Presbyterian church has appointed another ordained missionary to the island of Formosa. The Rev. W. Campbell, who is returning, says the *Missionary Review of*

the World, takes with him the gospel of Matthew in raised Romanized type, which he has prepared for the blind. As the blind are treated with respect in China, their influence may be used for much good, if taught to read the Scriptures; just as now their influence is very evil from mostly following the art of fortune-telling. Mr. Campbell is also taking a reprint of the Dutch gospel prepared by missionaries, who laboured among the Malays in Formosa, some 200 years ago, when they were driven away. The Dutch are likely to recommence this mission.

—Within a few weeks two gifts amounting to 26,000 dollars have been made to the people under care of the Presbyterian Board for Freedmen. The gift of Rev. Wm. M. Hargrave, a coloured man of Louisville, Ky., is especially worthy of mention. He was born a slave, was freed during the war, and has, by simple industry and economy, gathered a little property. At the age of 70 he makes it over to the Knox church (coloured) in the shape of a building for purposes of worship, worth 10,000, dollars after having given the use of it to the church for ten years, rent free. Comparatively speaking, this is one of the noblest and largest benefactions of modern times.

—Out of 50 Chinese who sought admission to Dr. Happer's Christian College in Canton, more than half had been in Chinese Sunday-schools in the United States.

—Two young men from Minnesota, U. S. A. have gone to open a new mission station at Su-chau. They are supported by young men in Baptist churches in Minnesota.

—Said a heathen to a missionary, "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine."

—Three Baptist Sunday Schools in Burmah have together contributed £14 to help in building a chapel for a Sunday school at Hammerfest in Norway. This is a cheering sign of life among the Burmese Christians.

—A good work has been going on at the Sailor's Rest at Palermo. A band of converted seamen have been instrumental in the conversion of a number of their comrades.

—An interesting meeting was held during a recent mission at Pelsall, England, in the depths of a coal-pit. Over 100 miners gathered and joined heartily in the service.

—About three hundred Jews gathered at Spitalfields at the invitation of the Rector of the Parish to hear a Gospel sermon, and proved a quiet and attentive audience.

—One of the most successful missions in Edinburgh, says *Word and Work*, is the Medical Students' Christian Association. Its work is unique, yet exactly that which one would expect it to be—the holding of religious services in the wards of the Infirmary and other hospitals on Sunday mornings. There are some thirty-three wards in the Infirmary alone, with an average of 600 patients, and in almost every ward two students hold a brief service every Sunday morning. Besides the morning service, an afternoon service for children is held in one ward, to which most of the children are brought if at all able to endure the fatigue. In many ways, by societies and by private effort, the medical students help to spread the knowledge of the Gospel.

—The self-help Emigration Society, an outgrowth of the London Congregational Union's philanthropic work, has during the present season sent out 600 emigrants, principally to Canada, and proposes to make up the number to 1000.—*The Christian*.

—£490 in Bank of England notes has been left at the office of the London City Mission by an anonymous donor.

—The Bible is now completely translated into Malagasy, after fifteen years of labour.

—Many will be interested to hear that Mr. A. W. Prautch intends to return from America to his missionary work in Bombay in October.

—A post card from the Rev. W. W. Bruere, late of Bombay, dated Hamburg, 18th May, speaks of rapidly improving health. Mr. Bruere's address will be Trenton, New Jersey, U. S. A.

General News.

—At the Bombay Esplanade Police Court on the 15th ult. a Native brass-worker was charged with stealing the silver tips from the crowns and ear-rings of the idols in the Pydhownee Jains' temple. He had been employed by the priests to varnish the idols, and it was alleged that he made use of the opportunity to purloin their ornaments.

—The Government of Bombay have given permission for a small charge to be made for admission to the Zoological Collection at Victoria Gardens, Bombay, on certain days in the week with a view to raise money for the improvement of the collection of animals and birds and their better housing.

—The large range of stables at No. 3 stage of the Government Mail service from Kalka to Umballa, was recently burned down. This is the second time that these stables have been destroyed by fire. Only one horse perished.

—Captain Murrell of the *Missouri* has been presented with a testimonial by the Lord Mayor of London, in recognition of his services in having been the means of saving the lives of the 735 persons on board the s. s. *Danmark*.

—King Kalakana of the Sandwich Islands is expected to be one of the visitors at the Paris Exhibition.

—The will of the late Mr. John Bright has just been proved in Manchester by the executors, John Albert and William Leatham, his sons. It is dated February 29, 1888; and the testator bequeaths to his son John Albert Bright the whole of his furniture, plate, china, coaches, and other effects at his residence. He does this, as he explains, because it is difficult, if not impossible, to divide the things; and he trusts that his said son John Albert will, with the kindness and generosity he has always manifested, give such presents to his brothers as he may without inconvenience share with them, and which they may desire to possess as memorials of their parents and of the home of their childhood. The gross personal estate is returned at £86,184, and the net at £85,829. In order that the grave-yard of the Friends' Meeting House at Rochdale, where some who were dear to him have been buried may be kept sacred for all time, he directs that a sum of £1,000 should be set apart for that purpose. With regard to One Ash, the testator leaves all money that may be realised by its sale to his son John Albert absolutely. Portions of his shares in the business of John Bright and Brothers are given to the daughters. There are no public bequests.

—The company formed in America to exploit the phonograph—the North American Phonograph Company as it is called—gave Mr. Edison, it is said, a million dollars for the American selling rights, Mr. Edison reserving to himself the manufacturing rights and the profits thereunto appertaining. This company has formed subsidiary companies in all the States of America. These companies (following the precedent of the telephone companies) will rent, and not sell, the phonograph. It is reported that a similar plan will be adopted in Europe. Separate companies will be formed for each country, and a variety of proposals have been already received from Germany, France, Russia, Italy, Norway, &c. Respecting both England and Europe, however, all offers hitherto received have been declined, and negotiations have been discouraged, pending Mr. Edison's determination as to the final form of the apparatus. This he has now arrived at. He has cabled Colonel Gouraud to the effect that he will make no further alterations in the instrument, and that he is now ready to supply in any quantity "commercial phonographs for use in offices." The mode of distribution decided upon in America is in all probability the one that will be adopted. A chief or parent company will be formed in London, which will create other companies in the provinces; and the phonographs will be rented by them.

—Captain Stewart and the survivors of the crew of the barque Gettysburg, an Aberdeen vessel, which was wrecked off Jamaica, recently landed at Plymouth. The captain tells a graphic tale of the peril of himself and his men, with their subsequent suffering, from the time that his ship struck on a coral reef. She fell on her starboard side, and at once commenced to break up. Two apprentices were drowned in the cabin, and a heavy sea carried away the stern, with the mate, the carpenter, and a sailor. Eight men, including the captain, clung to a boat, which was, however, washed away, two of the sailors sinking with it. The remainder succeeded in reaching the wreck, which they afterwards had to abandon. Two sailors, named Carter and Crawford, made a temporary raft, and on this the survivors reached the Cayes. They remained on this desolate island for twenty-one days, having nothing to eat during that time but cocoanuts and shellfish. Being perfectly naked, they suffered terribly from the scorching sun. Two sailors, named Jones and Allan, constructed another raft from the wreckage of the vessel, and, after battling with the waves for forty-eight hours, were washed ashore in a thoroughly exhausted state five miles from Port Royal. Her Majesty's ship Forward at once went to the remainder of the sufferers, and took them off from the desolate island.

—There has been a severe epidemic of cholera at Manilla, the deaths from this cause averaging 36 a day.

—A sharp shock of earthquake was felt at Guernsey in the Channel Islands on May 31st also at Cherbourg, and at Shanklin and Sandown in the Isle of Wight.

—The s. s. *Rufford Hall* was due at Karachi on Monday last, but owing to her having met with cyclonic weather reported last week to be passing from the Cutch coast she was delayed a day longer, writes the Karachi paper. She entered the cyclone on Sunday, the 9th instant, and but for precautionary measures adopted by the Captain she might have sustained very serious damages. Finding how the cyclone was travelling Captain Moffat very wisely turned his vessel round, and worked his way out of it after the lapse of several hours. This, however, was not effected without damage. A large life boat on the saloon poop was stove in, the iron bulwarks on one side have been bent towards the outer side of the vessel, the rivets having been wrenched off, besides several other minor damages.

—Information has reached Vienna of the destruction by fire of the town of Podhajee, in Galicia. In all 600 houses, the church, and synagogue were completely destroyed, while the loss of life appears to have been severe.

—The preparatory works for the construction of a canal through the Isthmus of Perekop, in the Crimea, have been completed, and the excavations are to begin shortly. The canal will be spanned by two huge iron bridges.

—During one of the recent dust-storms in the Punjab a train, while between Haripur and Montgomery Stations, was detained by the force of the wind for over an hour. The driver put on a full head of steam but could not get the engine to make any way.

—It is reported that the indigo prospects in Bengal have considerably improved during the last week, owing to good rain having generally fallen, except in Midnapur, and even there rain has been reported during the last two days. The rain, however, has come somewhat late, and it is not expected that the outturn will equal last year's. In Purneah and Bhaugulpur there has also been good rain, and there has been a general fall in most parts of Behar, where prospects are now considered fairly satisfactory. It is stated that one or two concerns have already opened vats, but as the crop is backward, manufacture will not be general before July. In Benares and the North-West rain has fallen at some factories, while it is much wanted in others.

—The P. and O. Company's s. s. *Siam*, with the English Mails of the 7th instant, left Aden for Bombay at 3 p. m. on Tuesday. The same Company's s. s. *Valetta*, bound for Colombo and Australia, left also at 3 p. m. the same day.

—On the date of our last issue, the new Act came into operation fixing the standard of length of the Indian *gaz*, or yard-measure at thirty-six inches.

—The rainfall registered in Bombay up to the 20th inst. shows a higher figure than at the same date last year but considerably below the rainfall of the previous year the figures are as follows—

	Byculla		Fort		Esplanade		Colaba	
	In.	Cts.	In.	Cts.	In.	Cts.	In.	Cts.
Total fall to 20th June 1889	6	37	9	66	9	03	9	27
Total fall to 20th June 1888	5	36	4	99	5	20	6	41
Total fall to 20th June 1887	18	45	19	24	19	27	19	69

—The total number of deaths registered in Bombay during the week ending Tuesday, 18th June, 1889, was 395, being 77 less than the preceding week and 17 less than the week ending the 8th June, 1888; 15 less than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 22; Brahmins, 14; Caste Hindus, 187; Hindu outcastes, 36; Mussulmans, 96; Parsees, 16; Jews, 2; Native Christians, 17; Eurasians, none; Europeans, none; while the rate of mortality per 1,000 of the population was 21·50. There were 82 deaths from remittent fever, being 30 less than the last week, and 19 less than the corresponding week of last year. There were 7 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 70, 21, and 14 last week, against 59, 17, and 13, respectively, in the corresponding week in the last year. During the week 309 births were reported in the different districts.

—The rate of exchange still stands at 1s. 4 3-32d.

Telegraphic News.

Berlin, June, 13th : The Samoan Conference has discussed the counter proposals submitted by the United States Government, who consider the rights conceded are inadequate. A prompt agreement on all points is expected.

Paris, 14th : The Government have introduced a Bill in the Chamber of Deputies authorising the Official Liquidator of the Panama Canal Company to issue unplaced bonds in order to maintain the works on the Canal, pending a decision of the question as to its completion being arrived at.

Surat, 14th : The Hon'ble Mr. Justice Nanabhai Harridas died at 12 o'clock midnight.

Berlin, 14th : The labours of the Samoan Conference are over, and a Treaty has been signed which guarantees autonomy to Samoa under the joint control of Germany and America, whilst Great Britain will act as arbitrator in case of any divergence of views. The Samoans are to elect their own King and a Viceroy, with a Senate composed of the principal Chiefs and a Chamber elected by the people.

London, 15th : The *Pall Mall Gazette*, alluding to the report recently made by Mr. F. H. Tucker to the Government of India on the subject of the emigration of coolies to Assam, earnestly appeals to Lord Salisbury and Lord Cross to stop the recruiting abuses which prevail in connection therewith.

Paris, 15th : The Committee of the High Court (Senate) has decided that the documents which have been seized. and the evidence which has been produced by the Government, warrant the High Court to proceed further against General Boulanger.

London, 16th : According to the official reports the timely rain has improved the crops of the country along the Volga. The crops in the remaining portion of Russia are, however, bad, but there are large stocks of grain belonging to the last crop in store. Hungary is suffering from drought—Letters have been received from Ujiji, dated the 10th of March, stating that Mr. Stanley met the Arab Governor of the Stanley Falls, Tippoo Tib, and that the former intends coming to Zanzibar Coast with Emin Pasha.

St. Petersburg, 16th : The marriage of the Grand Duke Paul, the brother of the Emperor, with the Princess Royal of Greece, was celebrated here to-day.

Amsterdam, 16th : The Shah of Persia has arrived here.

Berlin, 17th : The Emperor of Russia meets the Emperor of Germany shortly. The place of meeting will probably be Kiel.

Berne, 17th : The Swiss Government have promised the Powers that they will introduce measures dealing with dangerous refugees.

London, 18th : In the House of Commons last evening Mr. W. H. Smith said that the consideration of the Bill relating to bounties on the Exportation of Sugar has been postponed by Government till next session.

20th : In the House of Commons to-day, Sir John Gorst, the Under-Secretary for India, introduces a Bill reducing the India Council to twelve members.—Sir James Fergusson, the Under-Secretary for Foreign Affairs, speaking at Wadsworth yesterday, said that Government have grounds for hoping that the year will continue peaceful.—The reply received to the memorial sent by the Manchester Chamber of Commerce, urging the Government to encourage, by every means in their power, the extension of the railway system in India, states that the efforts of the Government to extend the railways in India have been limited by the necessity of avoiding fresh taxation on the people of that country. The Secretary of State for India was most desirous of aiding the expansion of the railway system compatible with the finances of India.

GOVERNMENT MORALS IN INDIA.

Major H. M. Conran writes an opportune article in the *Christian* under the above heading as follows—

There has been justifiable rejoicing over the suppression of the vile "C. D. Acts" at home and abroad. But what shall we render unto the Lord for all his mercies? Shall we put up the shutters, and say, "This bank has suspended payment"? Are you not aware it is one thing to enact laws, and another thing to carry them into effect? There are sixty thousand British soldiers in India still as much as ever subject to the principle of the C. D. Acts, for no fresh legislation even, as affects them, has been made.

True, there has been an alteration as regards outward decency. The "Queen's women" are no longer paraded alongside the barracks, and forcible examination is suspended, but otherwise the whole thing is transferred to the regimental bazaar, and is still as much under the control and supervision of the authorities as ever. When the Hon. Sir C. Aitchison moved in the legislative council for the suppression of the C. D. Acts, he was careful to observe that the Bill he introduced *only referred to the municipal regulations*, which are quite distinct from the cantonment regulations. In fact, as regards our magnificent military establishments with all the immense population, if not directly controlled, at least directly under the influence and prestige of the military, the present state of things continues, as if Sir C. Aitchison's Bill had never been passed by the Government.

The military authorities have not even reverted to the condition of the army as it was forty years ago. At that time the "forbidding to marry" order had not been issued as regards the jurisdiction of the old East India Company. From that time, the course has been systematically retrograde, and there is now a steady revival of Hinduism in its most modern, and filthy development, with the connivance at least of the State, buttressed by their magnificent military institutions, a very school of the false prophets. There is but one remedy for the passions of men situated like our soldiers in that land of lust and diabolical heathenism. God says: "Marriage is honourable in all," &c. But our authorities proclaim the contrary. Marriage in the army is practically forbidden, some regiments not having two per cent. of married men!

The pitiable condition of Indian women, for whom so much sympathy has been expressed, is inextricably involved in the fate of the quarter of a million of Europeans in India, amongst whom the army exercises a commanding influence. Great as is the success which has been attained by the eminent leaders of the Purity Crusade, the campaign is only begun. While our missionaries are endeavouring to disperse heathenism, the natives are converting our countrymen to their customs of iniquity.

STRAY NOTES.

By An Observer.

—The tobacco habit is receiving increased attention at the hands of medical men. Dr. Lyman reports through the New York *Medical Journal* some very accurate investigations concerning the use of tobacco. In an observation of thirty-eight boys of all classes of society and of average health, who have been using tobacco for from two months to two years, twenty-seven showed serious injury to the constitution and checked physical development. Thirty two showed damage done to the heart's action, disordered digestion and a craving for alcohol. Thirteen had intermittency of the pulse and one had consumption. After the abandonment of tobacco, within six months one half were free from all the above symptoms and the remainder were cured by the end of the year. It is lamentable to see how the habit prevails amongst Anglo-Indian boys and youths.

—In the Report of the Canadian Baptist Telugu Missions, Miss H. H. Wright, one of the lady missionaries, well writes,

> It has been put into our hearts to cast the Gospel net where we have been led to believe there would be the greatest probability of some being brought in. Therefore, the Sudras, Malas, and Madigas have heard from us oftener than the wily Brahman, of the Way, the Truth, and the Life. I would not debar the latter, but the "time is short," and we are not warranted in going where they will not receive us.

"A great company of the priests" at Jerusalem "were obedient to the faith" after the "lower castes" had come in in thousands at the day of Pentecost, and so will it be in India with the Brahmins. The despised publicans and harlots entered into the kingdom of heaven before the haughty Pharisees eighteen centuries ago. The same state of things prevails to-day.

—The Rev. W. H. Findlay, M.A., of Negapatam College, writes in the *Methodist Times* defending secular-educational "mission" work. Mr. Hugh Price Hughes replies to him as follows—

> Mr. Findlay is very bold in his advocacy of Duffianism. He says: "Hinduism is a far more massive structure than any of the loose and decaying systems which early Christianity had to overthrow around the Mediterranean; and as plainly as the finger of Providence can indicate anything, we may see that God has provided us for our assault upon it with weapons *which he did not put into the hands* of the first ministers of the Gospel." Well that is plain speaking, at any rate. In the halcyon days of Dr. Duff we are, it seems, better armed than the Apostle Paul. He had the Word of God and the Pentecostal baptism of Power. But we have a tougher job, so that we need mightier weapons—namely, modern science and "England's unique position in India." We deny that we have a tougher job; and we have not a bit of faith in "England's unique position in India." It is not by intellectual might or by political power, but by the Spirit of God that India will be saved. Judged by results, the new "weapons" have not justified Mr. Findlay's extraordinary admiration of them. Fifty years after St. Paul unsheathed his evangelistic sword the Gospel was saving the poor by thousands in every part of the Roman Empire. Fifty years after Dr. Duff had forged an educational sword, the result appears in the "mournful figures" [Shewing the small result of a mission where secular-educational "mission" work has been trusted to] at the end of Mr. Findlay's letter. Comment is needless. We wish we could induce so wise and devout a man as our friend Mr. Findlay to sit down and calmly consider what he really means by all this beautiful talk about leavening the Hindu mind and saturating Hindu thought with Christian sentiment. Christianity is not a change of opinion, but a new life. Christianity is not a mystic abstraction which in some subtle way pervades masses of people collectively. Christianity, in the first instance, is intensely individualistic. Christianity is spread only so far as Christians are spread. The Christianity of Christ is not a vague sentiment but a Christ-like life built up upon personal repentance and personal faith. It is all moonshine to talk about evangelising India in some extraordinary way in the lump. The only plan described in the New Testament is the plan of saving individual Hindus. Ten soundly converted men are better than ten thousand impenitent heathen glibly blabbing the ethics of Christianity while their hearts reject Christ. What we want is not to leaven Hindu

thought, but to bring Hindu sinners to their knees. Hindu thought will then right itself. It is monstrous to tell us that Jesus Christ cannot gain a hearing in India unless we bribe Hindus to listen to Him by teaching them Shakespeare and algebra.

—Mr. Hughes thus comments upon the exceeding bitterness of some of the attacks upon himself and the "Friend of Missions"—

If there had been any imputation of moral blame in our recent criticisms, or any attack upon persons, there might have been some excuse for these hasty and cruel resolutions. They reveal the fearful extent to which the worst abuses of trades'-unionism may prevail, consciously or unconsciously, in a religious community. These attacks upon the freedom of the Press and the right of private judgment, and the duty of being loyal to conviction at all hazards, should teach us that the price of liberty is eternal vigilance, and that no man can do his duty to God and his generation without being persecuted by those who ought to be his best friends. That price we cheerfully pay, and appeal from all unjust tribunals to the Judgment-Seat of Christ. "The Friend of Missions" holds the field. The torrent of personal abuse has left all his facts and all his statistics unmoved. Fresh facts are coming to light every day; and we are more confident than ever that the final outcome of this painful controversy will be a great revival of Foreign Missions. May God grant and hasten it!

—Lady Stafford has hit upon the true cause of some of the illness laid to the blame of the "terrible Indian climate." She says of the social circles that she has been moving amongst, —"People never do anything for themselves out here, and, I noticed, rarely think of saying 'Please,' surrounded as they are by khitmagars (waiters), chuprassies (footmen), and jemidars (guards) wherever they move. No wonder that withered Anglo-Indians return to their native land possessed of diseased livers and cayenne-pepper tempers." However pleasant *dolce far niente*—"sweet doing nothing"—may be to unconsecrated people in India, it is entirely contrary to the laws of health. Want of courtesy to Native servants is also a bad habit which re-acts upon the health of the person who contracts it.

—Lady Stafford also speaks in a very outspoken manner on the Brahmo Somaj. She says, "I have been hearing a good deal of a sect of people in Calcutta, followers of a man—Keshub Chunder Sen—whose doctrine resembles Christianity, but differs in that he looks upon Christ our Saviour merely as a great earthly man, and introduces clauses from the Mohammedan and Hindu religions. To my mind, though it raises the moral standard of the man, as a saving power it is scarcely better than heathenism; for it is a kind of compromise—the worst of all things—and seriously detrimental to the true work of conversion."

—A correspondent of the Scottish *Reaper* gives the best explanation I have yet seen of the passage 1st Cor. xv. 29, in which Paul asks, "Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?" He explains that in the first part of the chapter Paul is answering those who said that there was no resurrection of the body. After explaining that baptism symbolised the death and burial of the soul with Christ and the subsequent resurrection with Him, he shows that Paul is alluding to this fact in the verse in question, and pointing out to these doubters that if they were baptised into Christ's death they were also baptised into His resurrection. The one thing was impossible without the other. These doubters are typical of many who exist in the present day, who know something about Christ's death as an historical fact, but nothing of His glorious resurrection power.

—The *Indian Witness* reports the formation of a Total Abstinence Association at Simla, under the presidency of the Rev. John Forgan, of the Union Church.

—The Rev. G. M. Reith, M. A., lately assistant in the M'Cheyne Memorial Church, Dundee, who has been appointed to the charge of the Presbyterian Church, Singapore, was ordained at Hampstead on May 29th.

SHOWERS OF BLESSING.

"And I will cause the shower to come down in his season; there shall be showers of blessing." (Ezekiel 34 : 26).

How forcibly I was reminded of this gracious promise of our loving, Heavenly Father, last night, when awakened by the welcome sound of falling rain! The long, weary weeks of battling with the intense heat, and all its discomforts, are at an end, and almost forgotten. Why? Because the showers are falling, and real showers of blessing they are, beyond all doubt. Long waited for, again and again expected, disappointments keeping pace with expectations, because the clouds were carried over our heads without breaking, albeit our longings for rain might have been summed up in Dr. Isaac Watts' words,—

As travellers in thirsty lands
Pant for the cooling water brook,

—the long-looked for showers have come to our relief at last!

How grateful one feels to our gracious God and Father, who remembers the needs of His creatures, and satisfies them so opportunely and fully!

As I look out of my study window and watch the precious rain as it falls from above, and then cast my eye on the thermometer, close by, and perceive a decline of 10° in the temperature since yesterday, I make no attempt to repress the "Bless the Lord, O my soul: and all that is within me, bless his holy name," which rises from the depths of my heart as I remember God's benefits to me and all His creatures. The Psalmist's injunction to "be glad and rejoice, ye righteous," is easy of accomplishment under such circumstances! But whilst we cannot be too thankful for a grateful spirit, it seems to me that we need an intensification of it, so that we may recognise God's goodness and mercy, and return our heartfelt thanks to Him for the same, *always*: when the days are hot, as well as when they are cool; when the showers do not fall as also when they do; not in prosperous times only, but when adversity stalks into the home, or it may be the king of terrors, who removes our "one little ewe lamb." For the Apostle Paul said to the Philippians, "Rejoice in the Lord alway; and again I say, Rejoice;" the word *alway* being all-comprehensive to the true Christian.

But as the rain pattered down this morning I thought also of the spiritual signification of the promise quoted from Ezekiel 34 : 26.

Fellow pastors, many *drops* have fallen upon us and our beloved people, and we are thankful for them; but is it not true that we have been praying for *showers* of blessing which have not yet fallen? The Lord distinctly says, "there shall be showers of blessing," and the showers we must have, if thorough *ploughing* is to be done. If fallow ground is to be broken up, a few drops, here and there, will not suffice. The steady, drenching showers must fall: then will the soil be ready for the plough.

Yesterday, had one travelled a hundred miles, he might not have seen any ploughing going on in the fields; whilst to-day, there would be seen in every patch of ground capable of cultivation, the usual yoke of oxen, the crude implement, called by courtesy a plough, and the swain bringing up the rear! What has happened? The showers have fallen and moistened the ground, which now may be ploughed even with a deep-plough.

As I watched the descending rain awhile ago, my heart was encouraged. I had been looking out most anxiously for the rain, and behold it had come in good soaking showers! So thought I, will our gracious God send down the showers of spiritual blessing, wherever there are hearts waiting with expectation for them. Behold, brethren, the tokens! the drops have already fallen, and the clouds are still propitious; yea, they

Are big with mercy, and shall break
In blessings on your head.

The Psalmist says—"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." If, therefore, we are fulfilling the condition, and are also desiring to be filled with the Spirit, we shall soon be in the midst of God's showers of blessing.

A Methodist Pastor.

SWIM AGAINST THE STREAM.

In an address to young men, C. H. Spurgeon lately uttered some wise words which are equally applicable to members of the Church of Christ in India. He said, "keep yourselves unspotted from the tendencies of the age. I am told I must be abreast of the age. Must I? My plan is this:—The age goes one way, and I go the other. Mark you, the dead fish floats with the stream, the living fish swims against it. The spirit of the age is atheism; ours is a living God. The spirit of the age is doubt; ours is faith in God. The spirit of the age is compromise; ours is to hold a stern integrity. The spirit of the age is hollow; ours is to rest on the faithfulness of God. Even if they charge you with bigotry, never mind; it won't hurt. Christian men, take up the battle for Christ.

Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song.

Live for God and His truth. 'As for me and my house, we will serve the Lord God.'"

IMPULSIVENESS.

Impulsive persons, when their temperaments are sanctified through and through, possess advantages that others do not possess. The whirlwind, earthquake and fire in a man's nature are no disadvantage, if grace be allowed to have supreme control over them; the world's greatest men have largely been men of great positiveness. Impulsive persons usually possess in an eminent degree push and stick-to-ativeness, two essential elements of success in any enterprise. Turn steam into its proper place and it will prove a wonderful power. Turn water into a proper receptacle, and its power is well nigh overwhelming. Turn fire into its proper channel, and it proves an unparalleled power. And those three elements thus controlled and brought into their legitimate courses will prove a blessing to man; but left uncurbed, though still a power, it is destructive in its character. Even so it is with impulsiveness; if sanctified by God's grace, and thus turned within the divinely appointed channel of redemption, it will prove a great blessing to an individual and those with whom he associates; but left uncurbed, it becomes a destructive power to happiness, peace, usefulness and real success.—*Bucks.*

DO NOT DESPOND.

"A desponding Christian is much like Jacob, mourning at the supposed death of Joseph while he is still living. We fancy evil is upon us, when it is but the shadow of some great good, which our dim eye of faith has failed to see in the promises. To the open vision of faith 'all things work together for good to them that love God.' Let us trust and not be afraid."

WATCH AND PRAY.

You will sometimes see a great landslip from the side of a mountain by which thousands of tons of stones and earth are precipitated into the plain; it is the work of a few minutes, but it had been prepared for months or years before by the water, which, trickling down the mountain side, loosened the hold of the soil. And the great falls of professing Christians which now and again startle us, are not the work of a day, but the product of years of dubious faith and doubtful living.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi.
Chinchpoogly ditto at 6. Marathi.
Khetwadi Back Road, work amongst Dheds. Meetings irregular, to suit the people. Gujerati.
Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m.
Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

☞ Notice of alterations for this column should each us by Thursday morning in each week.

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SATURDAY, JUNE 22ND, 1889.

NOTES AND COMMENTS.

"Blessed is the man who maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies."

The Rev. W. B. Keer, of Oxford, England, late Harbour Chaplain at Bombay, writes to say that he will gladly subscribe to a "George Bowen Native Christian Dharmsala," if others will unite to carry out the project, as suggested and advocated by several Native Christians. He prefers it to the other Memorial scheme. We fear the suggestion of the Native Christians will not come to anything unless the George Bowen Memorial Committee take it in hand. There seems, however to be a good opening for such a house of rest for Native Christians as is suggested.

This week we publish the first part of a paper on "Christian Work and Workers," which our readers will find worthy of attentive perusal. The half which will appear next week will deal with Native work. Although the paper was read before the Bombay Young Men's Christian Association, it must not be considered as the production of a young and inexperienced mind. On the contrary, the author, alike on account of his age, character, and residence in India, is well entitled to be heard.

With a painful knowledge of the great harm that has followed the prescription of alcoholic liquor by some medical practitioners, we are glad to welcome to Bombay an American lady doctor who carries on her practice upon non-alcoholic principles—Dr. Emma Brainerd Ryder. She has opened consulting rooms at Albert Hall, (Alexandra Girl's School) Fort.

Immediately after the abolition of negro slavery in the West Indies, the planters set on foot a scheme for the importation of Irish labourers, both men and women. The misery this immigration brought upon its victims was almost equal to that of slavery. The Rev. William Knibb, who may justly be described as the missionary apostle of Jamaica at that time, nobly exposed the cruel conduct of the planters. Here is a typical case of what occurred. Mr. Knibb says—

I saw in jail a poor Irish girl, seventeen years of age, fed upon the coarsest corn-meal, without coffee or tea, or anything else but water. Seeing her there, I inquired what was her crime. She told me that she had been hired by Mr. Hylton at £8 a year, her food to be found her; and that when he had taken her seventeen miles up the country, he told her that he would give her only £6. She was one of the unfortunate victims who went out in the *Robert Kerr*. For refusing to work for £6, what did the chief magistrate do to her? He called two of his brother magistrates into his house to dine, and after dinner they held a court in his house, and sentenced this poor Irish girl, who had not been in the island three weeks, to pay a fine of £3, and in default of finding goods upon which the fine could be levied, to imprisonment for fourteen days. The moment I saw her I said, 'I will pay the money, and you come out.' That poor girl had been walked barefoot seventeen miles under a burning sun, to a jail in the midst of a deadly morass, and there she had been placed for fourteen days.

Mr. Knibb thereupon wrote to the Governor of Jamaica, who thus replied—

Whatever the causes may have been, his excellency deeply laments that a young female, immediately after her arrival in this island, should have been subjected to a fine which she could not be expected to pay, and to the consequent degradation and danger of imprisonment. He requests you to accept his thanks for your generous interference in paying the fine, and rescuing the unfortunate prisoner from confinement, and begs leave to transmit herewith the amount of the expense which he understands you to have incurred upon that occasion.

If that case, involving the rights and liberty of a friendless girl, had occurred on the Calcutta side of India, nearly half a century later, the official reptile press would have howled at Mr. Knibb for his dastardly conduct in defaming the character of the magistrates who consigned the poor immigrant girl to prison, and the Lieut. Governor of Bengal would have offered to pay out of the public funds the expenses of the magistrates in prosecuting Mr. Knibb. There are many contrasts in this world.

The Peace agitation will have to hurry up to keep pace with the War agitation. The periodical called *Iron* states that the nations of the world issued sixty new war vessels last year, and more than one hundred more were in the course of construction at the end of the year. The details are as follows—

	War vessels launched.	War vessels building.
England	15	28
France	9	15
Russia	2	10
Germany	6	4
Italy	10	18
Austria	0	3
Sweden	0	1
Denmark	1	1
China	4	4
Japan	3	3
United States	6	6
Chili	0	1
Argentine Republic	0	1
Brazil	0	1

Greece, Portugal and Uruguay either contracted for or launched small vessels. The populations of many of these countries are ground down to starvation-point by taxation to sustain the expenditure entailed by these and similar schemes. The Peace party is, however, on the winning side. As certainly as God exists, His promise will be fulfilled, when "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 4; Micah iv. 3). It is the duty of every Christian to fearlessly uphold the shining light of this promise, amidst the darkness of present day militarism.

THE CHRISTIAN SLAVE, LUCHMINIA.

The Government of India have at last, after six months delay, spoken upon the Patna case. In view of the stream of facts that has appeared in our columns, and not least of the affidavits that appeared in our issue of June 1st, every reader will suppose that the silence of the Government has now been broken out of pity for poor Luchminia—the victim, as we said last week, of the grossest miscarriage of justice that has occurred in India since the Mutiny in 1857. Every reader will suppose that at length some fragment of sympathy for the heroic girl who has fought so bravely for her virtue has manifested itself in the breasts of the Viceroy and his Council. Who that has the heart of a man, who has known the pure love of a mother, or a wife, or a sister, perhaps now passed into eternity, can stand by unmoved, and watch a Christian girl struggling to retain her virtue, and to maintain her right over her own person? The Government of India have spoken, but not out of sympathy for Luchminia. All their sympathy is reserved for the man who illegally consigned her to a life of infamy. He has been publicly arraigned for his unlawful, his cruel, his cowardly action. He implores the Government of India "to vindicate his character against these attacks." The Government of India rises to the occasion. Their own reputation being at stake, for having been consenting parties to the moral assassination of a girl belonging to the race from whom distinguished officials draw their mistresses, it is hoped, no doubt, that in the attempt to absolve the Patna Collector, Quinn, they will re-habilitate themselves.

On Thursday last (June 20th) a telegram of about two-thirds of a column in length was communicated to the official press in India from Simla, the hot-weather seat of Government. It states that "a dispatch has been sent from the Government of India to the Secretary of State on the Patna case." Particulars are then given of the alleged contents of the dispatch. They are mostly a re-hash of statements, the falsity of which has been repeatedly shown in these columns and in the *Banner of Asia*. According to the official summary, there is not one word of mention in the dispatch, of the affidavits of the mother and uncle of Luchminia, which indicate the complete collapse of even the meagre evidence upon which Luchminia was condemned to a life of slavery to lust. Those affidavits were published in Bombay twenty days before the date of the official telegram. Copies were the same day dispatched to the Viceroy and to each member of his Council. With what language, therefore, is it proper to characterise the conduct of the Government of India in omitting to mention that the mother and uncle of Luchminia who were the chief witnesses in the support of the vile Radakissen's perjured claim to be Luchminia's husband, have now solemnly declared upon affidavit that their evidence on that occasion was false? Those affidavits show, what we have consistently maintained from the commencement, that Luchminia is not only morally but legally entitled to the disposal of her own person, being neither a wife, nor, in the eyes of the law, a minor. She was never married to Radakissen, and she is over fourteen years of age. By suppressing in their dispatch to the Secretary of State, all mention of the affidavits which corroborate these facts, the Government of India stand convicted not merely of want of sympathy with the weak, the wronged, and the oppressed; not merely with failure to secure the just and impartial administration of the law; not merely with a disposition to support at any price the action of subordinate British officials; but with an absence of common honesty. Their dispatch is a fraud upon the Secretary of State, upon the British Parliament, and upon the British people.

Of course the fraudulent despatch will miss its aim. Justice is not silenced by such detestable expedients. The originals of the affidavits are now in England. As the press carries copies of them to hundreds of thousands of virtuous homes in the British Isles, graced by the presence of pure and gentle women, for the safe-guarding of whose honour their fathers and husbands would, if necessary, give their lives, what will be said? One thing will be said—That there is no Government in India. A set of place-seekers, who care nothing for the welfare of the people of India, who raise revenue at the price of blood, who trample upon the principle of personal and constitutional rights, who mock at the idea of just rule, who are in India to earn pensions to spend in England—this is not the apology for a Government with which India should be cursed. The fools who will not act righteously are too great fools, it seems, to see the serious issues of their conduct, and the grave questions they are raising. "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God."

Let not the Viceregal Council think that the Patna case ends with their fraudulent dispatch. There is One watching the scene, Who, if British power is too paralyzed, by being in the hands of ungodly men, to secure justice to a poor Indian girl, will yet interpose and execute righteousness and judgment for the oppressed.

☞ For a complete and accurate history of the Patna case, see "A Terrible Crime under British Rule in India," with Supplement, which can be had by post for 1½ ans. from the Office of *The Bombay Guardian*. Readers in England can obtain it from Dyer Brothers, Office of *The Sentinel*, Paternoster Square, London.

CHRISTIAN WORK AND WORKERS.*

By a Layman.

What I promised was a plain and brief statement of that which has come under my own observation in connection with Christian work in the past, and of some of the circumstances which, in my opinion, tend to render those wholly employed in Christian work less efficient than they ought to be, and which therefore interfere with the progress of the Lord's work, whether among nominal Christians or the heathen in this country.

With regard to work in the past among those professing the Christian religion, I remember the time when there was scarcely any sign of vital religion in the Churches in Bombay. True we had our benevolent and educational institutions, and our Sunday schools, and some prayer meetings, besides our Church services. But with all this there was much coldness and indifference towards things spiritual, and I am sure all who remember the time to which I refer will agree with me that in all Churches there was deficient vitality, in some actual spiritual death, and consequently in all much lack of power for good.

Laymen seldom took part in spiritual work. This was considered to appertain and was therefore left almost entirely to the Padri, who in many cases succumbed to the influence of the chilling atmosphere by which he was surrounded. Conversion was a word seldom heard; the happy change implied by that word was never definitely aimed at or even spoken of. In fact there was no aggressive work among nominal Christians worthy of the name. And of course "while men slept the enemy came and sowed tares among the wheat and went his way."

The Failure of Ritualism.

Here, as elsewhere, one of the remedies prescribed by man for the sin-sick soul was a greater regard to the externals of religion. In the Church of England, ritualists found their opportunity, and the thin end of the wedge was introduced. No church has had such grand opportunities of working among nominal Christians and raising workers among Anglo-Indians and Eurasians as that church. It has signally failed. Such a result was only to be expected when the work was almost entirely in the hands of State-paid Chaplains, some of them mere time servers. God however, had His own people here as elsewhere, and the prayers of George Bowen and others were not to be long unanswered.

The success of Revivals.

The glorious revival brought about by means of that hard-working and faithful servant of God, William Taylor, is no doubt fresh in the memory of some here. Whatever may have been said of William Taylor's work when he was here, it has since been abundantly proved that it was of God, and that it has been a blessing to all India, and to this Presidency and town particularly. Not only those converted under Mr. Taylor's preaching, but ministers and laymen of all denominations benefitted by the revival. Of course there were some good people who deprecated the work (some who were known as pillars of the church holding aloof from it), and perhaps the most serious objection raised by such was that the work led to the formation of a separate Church in India. In my opinion there was ample justification for this course, the very opposition to it showing its need. Be it remembered that the Church was formed not by the aid of Fancy Bazaars, indoor or open air concerts, pleasant evenings for the people, or any such traps for the disaffected and careless members of other churches, but by downright soul saving work, and in the face of much opposition. The salient features of the work were—

Its aggressiveness; it relied on direct conversion by the mighty Spirit of God;

It was no respector of persons, preaching in the same simple and plain manner to high and low, rich and poor.

* A paper read before the Bombay Young Men's Christian Association on the 14th June, 1889.

Its willingness to utilize all the material at its disposal; and in this connection I may point to the fact that no church has within so short a time succeeded in obtaining for its ministry so many members of the European and Eurasian community.

If this Church does not forget its first love and continues on the lines on which it initiated its work, it has in it all the elements necessary to make it the Church of India, though it may not have the many mighty and noble and influential.

More Revivals.

We have reason to be thankful also for other revivals and times of refreshing during the last fifteen years. We cannot forget the Rev. Mr. Somerville, one of the effects of whose labours was the establishment on a proper footing of the Young Men's Christian Association, nor can we be unmindful of what was wrought by the Rev. Sholto Douglas, and more recently by the Rev. G. C. Grubb and others. One happy effect of the presence of these evangelists amongst us was the removal of some of the barriers to the union of members of the Churches.

The Steady Workers.

But while we rejoice in the results of the labours of those who have been so successful in reviving that which was ready to die, we should not undervalue the work of those who, although they had not the gift of the revivalist, continued steadily in this portion of the Lord's vineyard in spite of many and great discouragements. Eternity alone will show how many were blessed by George Bowen's life and labours. Though something like it has been said, no one, I think believes that conversions were not brought about by his labours, and no one knows how many he helped to remain in the faith. In the work of building up believers who was more successful than he? He was the same to the learned and ignorant, great and small, rich and poor, and his holy life led to his being regarded as a general pastor, or bishop in the truest sense, by the community. I need not mention other faithful pastors who laboured hard year after year, and helped in the work of the evangelists to whom I have referred.

I have alluded to what has been done in the past because I think it does us good very often to look back and to remind ourselves of the blessings we have received as God's people, and because there are some lessons of the past which should be kept before us if we are desirous of progress.

The Spirit uses Human Agency.

I think we have learnt that the work is the Spirit's work, But let us never forget that the Spirit uses human agency. If we are not willing to be channels for the communication of the blessings of the spirit, we cannot expect success. Very often the excuse for failure on our part, caused by indolence or worldly compliance and other faults, is that after all the work is of the Spirit. If we are temples of the Holy Ghost, He will use us for convicting of sin, of righteousness and of judgment.

Another lesson is that in order to extend our operations we must be aggressive. I do not mean that we are to make ourselves unnecessarily obtrusive and obnoxious, but we must be ever on the watch for our opportunity and make the first attack on the devil's stronghold in the name of our Master. As soon as we lose sight of this, we are in danger of becoming useless and in a little time suffer in our own souls. If the churches in Bombay were more aggressive, some of them would perhaps lose some numbers but they would all become stronger, for in spiritual things the guaging should be by quality rather than by quantity.

Indian "Society" versus Aggressive Christianity.

Again, if we would be successful workers, we must fight against what we know are real impediments to progress. Is the state of Indian society conducive to growth in grace? How many do we know who, having come to India with something of the love of Christ in their hearts, have as soon as they have been introduced into society become cold, and have in a little time after shewn no interest in things spiritual. Go to the Gymkanas and clubs and other fashionable resorts. You will see there, it is true, many of those you see in our churches. Still as you use your eyes and ears, you cannot but come to the conclusion that there are few indeed among those called Christians who care for the things of God. Go to their houses and see whether there is a family altar and whether every hour not given to business is not devoted to pleasure. Go a little farther behind the scenes, and among many you will find enough to disgust even those who do not make the Social Purity movement their special work. In these circumstances how desirable it is that Christian workers should be on their guard in regard to the allurements of Indian Society! In India more so than anywhere else, perhaps, the higher one climbs the social scale, the greater the danger of falling.

Every Believer should be set to work.

Another reason why I think the work is retarded is that Protestant churches do not utilize all the means at their disposal. Certainly laymen have in recent years taken a greater part in the work of the churches. This also is one of the results of the recent revivals; but in nearly all churches there is still no regular system for the employment of such workers. Those that are bold enough to volunteer, are made use of, and very often, it is feared, at the risk of overtaxing their strength, but there is nothing in our present system to draw out the lowly, the timid, the diffident, the poor believer. In this latter respect *our* association has been an exception in recent years, and this, I believe, is due in a great measure to the influence and efforts of our president, who is ever on the watch for any who can be of use. In the Methodist Churches they have their stewards, their local preachers, and their prayer leaders, &c.

Laymen and Church Business.

Even for secular work, most churches fail to utilize laymen as they might do. Our ministers have too much mechanical work, and I am sure most of us laymen who have had dealings with Padris (I say this with due deference) have felt that secular affairs are best managed by laymen. Our experience in our offices teaches us short and easy methods, whereas a contrary effect is likely to be produced on those who have so much preaching and teaching and talking to do. Even in the Roman Catholic churches, though so much is made of the priest, nearly all the secular work is in the hands of laymen. Take up a report of the Society of St. Vincent de Paul, the great charitable institution of the Romish church (which, while doing some good, is in constant danger of holding out a premium to pauperism), and you will find that it is managed by laymen. The Roman Catholic Cathedral and other churches in Bombay are possessed of much property,—houses, lands, &c., and all these are under the control of laymen. Talking of Roman Catholic Institutions, reminds me that for the maintenance of their institutions they are indebted chiefly to Protestants. I cannot believe that those that are liberal towards such Institutions are unaware that they are helping to keep alive and propagate the Romish faith.

Christian "Liberty, Fraternity and Equality."

But to return to my point. Why has there been and why is there even now such reluctance in many churches to make use of the material at their disposal? From what I have observed it is in great measure because, in the words of Holy Writ, "Man looketh on the outward appearance." I am afraid that too often the churches allow considerations of social position and rank to counter-balance what ought to be weightier considerations. The sooner we stop judging of a man's qualification for a place on a committee or the superintendence of a Sunday school or any other appointment in the church by the amount of his salary or the position he holds in society, the better will it be for the Lord's work. I have seen certain departments of work languishing merely because a colonel or some one with what is called position could not be found at the time to take charge of the work. Please do not misunderstand me. I do not advocate despising sanctified intellectual attainments or consecrated wealth or influence. But I do think the danger in India, as elsewhere, is to put worldly advantages in the place of spiritual attainments. These latter ought to be the first consideration, for the Lord's kingdom is to be extended, "not by might nor by power, but by my Spirit, saith the Lord."

Chosen because "The Lord was with him."

When Samuel would have selected Eliab as Saul's successor, because of his appearance, the Lord said, "Look not on his countenance, or on the height of his stature; because I have refused him, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." And the stripling David, who was minding the sheep, was selected. He, we are told, was of a beautiful countenance and goodly to look upon (these were not to go against him), but it is distinctly stated what was the important qualification, viz., "the Lord was with him." The Epistle of James should not be ignored as much as it is. It would be of immense profit to all of us to hear sermons and discourses on such texts as—"My brethren, hold not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth the fine clothing, and say, sit thou here in a good place; and ye say to the poor man, stand thou there or sit under my footstool, are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren, did not God choose them that are poor as to the world to be rich in faith, and heirs of the Kingdom which he promised to them that love him? But ye have dishonored the poor man. If ye fulfil the royal law according to the scriptures, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors."

Cliques and Caste Feeling.

We follow the world too closely in this matter, the distinctions made at many of our gatherings—the cliques, the caste feeling, the race pride, the putting on one side,—to use a common but expressive term—these not only retard the work, but are positively mischievous. Weak or sensitive Christians are too frequently driven out of our churches, not merely because of the lack of Christian fellowship or their being neglected, but also because of the actual slights from Christians workers to which they are exposed. We need more of the unity of the Spirit, so that we may be able not only to sing but to realize fully that "Blest is the tie that binds our hearts in Christian love."

(To be continued.)

A BELLICOSE EDITOR.

The Calcutta *Statesman* has some sensible remarks on the *canard* of the Allahabad *Pioneer* with regard to the threats of the Czar of Russia upon the Shah of Persia. The editor says, "The truth is that we Englishmen are absolutely insane about Russia. We cannot credit either her statesmen or Czar, with possessing common sense. To credit the Czar with an open threatening of the Shah with coercion if he did not withdraw the 'concessions,' is marvellous. Russia does not commit herself to such methods. She is probably one of the last Powers that would do so. It is not by coarse violence towards his 'guest' that the Czar would effect his purpose, any more than we ourselves."

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON XIII.

Sunday, June 30th.—1st Cor. viii. 4-13.

SUBJECT: Temperance Lesson.

Golden Text.—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1st Cor. viii. 13.

The passage before us for consideration this week affords us the very highest ground on which the great Temperance movement can be worked. If we are God's children, the fact of our bodies being the temples of the Holy Ghost is quite a sufficient reason why all narcotic and intoxicating drugs and drinks, and everything else which defiles body or mind, should be kept far away from them. But the motive in this passage is on a higher plane still. It takes us out of ourselves, and makes us look with pitying eyes on the great world around us, where thousands of men and women, Europeans and Asiatics, are being soothed and drugged on their way to destruction by the deadly alcohol or the stupefying opium.

The chapter begins with the Divine assertion that "Knowledge puffeth up, but charity edifieth." A nearer translation of the original would be, "Knowledge puffeth up, but *love buildeth up*." That is to say, a knowledge of correct doctrine, without love to Christ, simply "puffs up" a flimsy imitation of the true spiritual temple in Christ, whereas the love to God and the love to man that springs from a heart-belief in the fact that Christ died for all, in order that those that believe in Him may enjoy eternity with Him, builds up a strong and solid spiritual life in the soul.

In verse 4 (the first in our passage) Paul is speaking of himself and those other Christians who were filled with knowledge (as well as with love), and says that they knew that the things offered in sacrifice to idols were not at all changed thereby, because an "idol is nothing in the world," and that therefore they could buy or eat the flesh which had been offered to idols with a clear conscience. But there were some young converts who were not so, and who had not yet Paul's clear apprehension of the glorious majesty of God, and the non-existence of idols and the mythical persons they represented. To such as these the fact that Paul ate meat offered to idols would prove a stumbling-block. Therefore Paul and those like-minded with him would "eat no flesh while the world standeth" rather than he should hurt the spiritual life of one of these half-informed ones.

But the parallel is not exact between the meat offered to idols, and the use of the drugs alcohol and opium. As Paul says, there was no harm whatever in the use of the meat itself, but only in the superstition connected with it. But those of us who have studied the subject know that there *is* harm in the use of alcohol and opium and all similar drugs and drinks. We know that they terribly injure the heart, the lungs, the brain, and the whole of the digestive and nervous system, so that we have even more cause to abstain from intoxicants and narcotics than Paul had from the idol-meat.

But supposing some who read this have not studied the subject, and do not know, as we do, the damage that is done to the temple of the Holy Ghost when a believer uses these things, yet even such are bound by Paul's doctrine to abstain. They know that there have been and are multitudes of brethren in Christ in Europe and in Asia who have been and are a disgrace to their Saviour and a distress to His friends through these drugs. In order to help such as these we conceive it to be our bounden duty to abstain. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

It is only by having this "love" reigning in our hearts, and extended to the poorest, weakest, most pitiable and wretched of God's creatures that we can arrive at Christ-like conclusions on the subject of Temperance. Thank God! there are countless thousands of His Church who are filled with this "love" and who have come to the conclusion that it is their duty to abstain from all narcotic and intoxicating drugs, not only because they defile the Temple of the Holy Ghost, but also because there are myriads of their fellow-creatures in the depths of degradation through the use of them. Whilst starving wives and children are groaning under the opium curse in Asia, and under the alcohol curse in Europe, Africa, and America, these loving Christian hearts feel that they cannot do less than throw in the whole weight of their influence against everything that intoxicates or narcotizes.

"CHRISTIAN WORKERS."

I would not work my soul to save
For that my Lord has done
But I would work like any slave
For love to God's dear Son.

Throughout professing Christendom there are two classes of workers; those who work *for* Salvation, to win God's favour, with the delusion that they are going to earn Heaven thereby; and those who work *from* Salvation, because they have been saved, and through love to Christ, "who loved me, and gave Himself for me."

In the thirteenth chapter of Paul's first epistle to the Corinthians, the two classes are brought out very strongly. Paul, speaking by the power of the Holy Ghost, says that if a man is an eloquent man and speaks "with the tongue of men and of angels," if he does not do it from love to Christ, he is just simply "sounding brass, and a tinkling cymbal." If he has the gift of prophecy, is able to denounce sin as though he were a very prophet of God Himself, and does not do it from love to Christ, it is all NOTHING. If he understands "all mysteries, and all knowledge," and is thoroughly acquainted with all Christian doctrine, if he does not teach from love to Christ, it is NOTHING. He "may have all faith," so as to be apparently able to do great things for God, but if it is not done from love to Christ, it is all NOTHING. And finally, he may bestow all his goods to feed the poor, and give his body to be burned, but if it is not done from love to the crucified and risen Christ, it is all NOTHING.

Just now in the papers there is a great deal being said about Father Damien, who gave his life to work amongst the lepers on the Molokai Island. In the midst of all the darkness and corruption of the Romish apostacy there are some souls left who work for love of Christ, because He *has* saved them. Father Damien may have been one of those. If so, he is now in heaven. But if not, if he was one of those who thought by his good works to purchase heaven, then the Word of God says to him, "Though thou didst bestow all thy goods to feed the poor, though thou didst give thy body to be destroyed by leprosy, it was not done from love to Christ, and it profiteth thee NOTHING."

The same idea is brought out at the end of the twenty-fifth chapter of Matthew in the answers of these two classes of people at the day of judgment. Those who had worked *for* salvation, and to earn heaven, answered in surprise when the Lord told them that they had never helped Him. They were there with their long list of good works, and were surprised to be told that they were worthless, because they had never worked for love to Him. On the other hand, those who had worked for love to Him, were surprised when they were told by Christ how much they had done for Him. They had not even thought of their sacrifice for Him, because it was all swallowed up in their love for Him who loved them and gave Himself for them.

But to make the matter a personal one. How is it with us? What is the motive of our life? Do we think to bribe God with our good works, to buy heaven with our paltry ministrations? Or are we working, because *we cannot help working*, because of the love which we have for Christ? These are serious questions, and should be answered at once. M. G.

THE INDIAN PENAL CODE
ON THE PREACHING ON THE GOSPEL.

The statement of Mr. Kale the Hindu speaker at the Meeting at the Grant Road Church, Bombay, a few weeks ago, to the effect that because Gospel-preaching "insulted his god Rám" therefore Christian missionaries preaching in the open-air are liable to prosecution under the Indian Penal Code, is a mistake. There are four clauses of the Indian Penal Code dealing with the subject of religion. Clause 295 provides for the punishment of those who destroy or defile any place of worship, intending thereby to insult the religion of any class of people. Clause 296 punishes those who cause disturbance in any lawful religious assembly. Clause 297 provides for the fine or inprisonment of those who trespass in any place of worship with the intention of insulting religion. Clause 298 deals with those who "with deliberate intention of wounding the religious feelings of any person, utters any word or make any sound in the hearing of that person, or make any gesture in the sight of that person, or place any object in the sight of that person."

This last clause is no doubt the one to which Mr. Kale referred, but it does not apply, because no *Christian* missionary preaches with the "*deliberate* intention" of wounding anyone's religious feelings. Although it is a fact that the Gospel faithfully preached does wound the feelings of every religious person who is unsaved, whether he calls himself a Christian, Parsee, Mahomedan or Hindu, yet the wounding of the feelings is not the preacher's object, but the salvation of his hearers.

It is needless to say that if Indian law did forbid the preaching of the Gospel (which it does not) it would be immediately broken by every fully-consecrated Christian. Divine Law is higher than Indian law, and if the two happen to clash, the Indian law must go to the wall.

Correspondence.

A SERIOUS SCANDAL.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Permit me to draw through the columns of your paper, the attention of the friends of Purity to a nuisance that is daily growing under the very eyes of the City Police.

The tram line to Grant Road, after leaving Khetwadi Back Road station, if I may so call it, has to pass through a part of the road called Falkland Road, I think in honour of a governor of this name. This road is on both sides tenanted by women of ill-fame, some of whom publicly carry on their hellish work, while others do so under the pretence of keeping soda-water or *pan supari* (betelnut and leaves) shops. These fallen creatures must be paying good rents, for old one storey buildings are being pulled down and two and three storied ones are erected in their place, all tenanted by such agents of the devil. The nuisance is spreading further on the road to Null Bazar. It is dangerous to one's reputation to stand on the road to wait for a passing tramcar; for agents of these women surround a man immediately they see him.

Such is the case also after the tram leaves Pydhownie on its way to Parel. For nearly a quarter of a mile, the tram has to pass through a street of prostitutes, courtezans, and dancing girls.

What gentleman or lady can pass through such streets—public thorough-fares—whether alone or accompanied by the remaining members of their families, without feeling a blush of shame rise to his or her cheeks?

Mr. Editor, I appeal to you to take up the question with your usual earnestness, and not rest contented until the evil is removed. You will thereby confer a great obligation on all true friends of

SOCIAL PURITY.

[On the above grave subject, see remarks in the fifth column of our "Weekly Review."—*Editor.*]

A EUROPEAN EDITOR JUSTLY REBUKED.

The *Liberal and New Dispensation* comments upon the infamous suggestions of the editor of the *Times of India* on the subject of Licensed Vice in India, as follows, "If he means that the number of men laid up with some loathsome form of disease would go to make up a brigade, we would suggest that even if a worse fate befell the soldiers, the Government should not retrace its steps and go back to a policy which was a disgrace to the very name of Christianity and civilization. There can be no excuse to revert to the practice which has been pronounced on sanitary and other grounds to be disastrous to the health as well as the *morale* of the troops. The young soldier, fresh from England, is all the better without the intervention of the military to ruin his character and his health by pandering to the worst passions of humanity.

THE LATE RACHEL METCALFE.

The Friends' Mission at Hoshangabad has sustained a heavy loss in the death of Miss Rachel Metcalfe, which took place on the 12th inst.

Miss Metcalfe came to India in 1866 and worked for some time with C.M.S. Missionaries at Benares. Two or three years after she joined Mr. and Mrs. Elkanah Beard, American Friends, in an independent mission at Benares, and later at Jabalpur. When in 1872 these Friends had to return home on account of climatic difficulties, Miss Metcalfe continued the work single-handed till joined a year later by English Friends. After some years at Jabalpur, the mission was finally transferred to Sohagpur and Hoshangabad. Miss Metcalfe was specially drawn to work among poorer class girls, and in 1881 was led to commence an orphanage for them. This was transferred twelve months ago to the care of Miss Evens, and Miss Metcalfe devoted herself to compiling some Scripture manuals in Hindi, such as are in use in Friends' schools in England.

Although severely crippled with rheumatism for many years past, Miss Metcalfe carried on her work with cheerfulness and vigour. She continued the superintendence of the girls' school in the city, beside the literary work before mentioned.

Four new workers are expected to join the Friends' Mission in November next; Messrs. Tyrrell and Taylor and Misses Murphy and Pike.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pekin*, June 16th.

From London.—Major and Mrs Owens Mr W G Page Mr J C Mason Mr Lonergan Lieut-Col and Mrs Brough Mr Norwood Mr P Wilson.

From Brindisi.—Mr Propert Mr and Mrs Ebden and infant Mr Rosario Mr Browngerr Mr Hindmarsh Mr Sewell Mr H J Rainey Mr J R Rainey Mr Waddington Mr F F Smith Mr Waller Mr Porter Rev R J Brandon.

PASSENGERS SAILED.

Per P. and O. Str. *Assam*, June 18th.

For London.—Mr E J Marshall Mr W Kenna Mr E Dalgado Rev Rowland Bateman Mr A J Inverarity Mr W C S Prince.

For Brindisi.—Mr F Clifford Mr A C Cregeen.

For Marseilles.—Mr T R Wynne Dr R A S Chard Mrs Berry and infant Maj and Mrs C M H Newington Mr W F Leader Mr J R Lowis Surg-Major M Robinson.

For Aden.—Mr E Hollis.

Domestic Occurrences.

DEATHS.

METCALFE—At River View, Hoshangabad, C. P., on June 12th, Rachel Metcalfe, of the Friends' Mission, Hoshangabad.

PERSHAD—On June 20th, at Falkland Road, Bombay, Adeline, the beloved wife of Lakshman Pershad. Aged 20 years.

A REMARKABLE PHENOMENON.

A remarkable phenomenon is reported from Cardiff. After a fall of rain it was noticed that the pools of water in the thoroughfares were tinged with red. The phenomenon is what is known as "bloody rain," and was in ancient times regarded as a sure precursor of plague.

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II. "Tawárikh-i-Inglistán"; Urdu translation (published in Roman-Urdu) of Edith Thompson's History of England. A standard work; an excellent text-book for students of Roman-Urdu. The *Indian Evangelical Review* says the translation is "happy, idiomatic and faithful." The *Panjab Mission News* says; "The Urdu is excellent, simple yet chaste. The book is well printed and excellently bound." Price, Re. 1-4-0 post-paid: ten copies, Rs. 10.

III. "THE INDIAN MISSIONARY DIRECTORY" (third Edition, 1886). This useful hand-book gives information which every missionary (including zenana missionaries) requires. A few copies left. Price, Rs. 2-4-0 post-paid.

BY MRS. BADLEY.

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